TWO SERMONS

Preached in the CATHEDRAL-CHURCH OF

BRISTOL,

JANUARY the 30th $16\frac{79}{80}$.

AND

JANUARY the 31th $168\frac{0}{1}$.

BEING

The days of Publick HUMILIATION

FOR

The EXECRABLE MURDER

OF

King *CHARLES* the First.

——————— *accipe noſtro*
Dira quod exemplum feritas produxerit ævo.
Juven. *Sat.* 15.

By *SAMUEL CROSSMAN*, B.D.

LONDON:
Printed for *Henry Brome*, and to be ſold by *Charles Allen* in *Briſtol*. 1681.

To the Right Worſhipful

Sir *RICHARD HART* Kt.

MAYOR of the City of *Briſtol.*

SIR,

YOur own and the joynt-deſires of others having rendred theſe Melancholy Diſcourſes thus publick, you muſt now be pleaſed in courſe to accept of them.

The prodigious Diſcompoſures of our Times, cannot but occaſion great thoughts of heart with all ſober perſons: and it were a moſt amazing Infelicity, if we who might live together with ſo much mutual Comfort, ſhould quarrel our ſelves into common Miſery.

Theſe ſolemn Faſts may ſerve as ſad Remembrancers to ſhew us where we loſt our way, that we wander ſo wretchedly no more.

The ways of Faction in the State, they are (as one hath well obſerved of Separation in the Church) A Labyrinth wherein men tire themſelves, and grow giddy, as in a maze; but when all is done, there is no way out but that whereby they entered in. Mr. *John Ball.*

Now

Βελτίστη μὲν ἡ βασιλεία, χειρίστη δ' ἡ τιμοκρατία. Ariſt. Eth. l. 8. c. 12.

Now if Monarchy be (as our greateſt Writers tell us) the beſt of Governments, and Popularity the very dregs and worſt; our Peace and Welfare bound up in the one, our War and Calamities brought in by the other; we may then fairly hope all wiſe men will reflect with the deeper ſorrow upon our late Confuſions, and hold themſelves greatly concern'd to conſiſt the more ſteadily with that happy Reſtauration which God in ſo much mercy hath vouchſafed to us. God hath granted it, and every true Engliſh-man *will be highly thank-ful for it.*

Sir, I cannot but heartily acknowledge your worthy conduct of Affairs in that great Truſt committed to you. God Almighty enable you to continue therein with that Integrity and Uprightneſs, that Prudence and Reſolution, which becomes a good Chriſtian, a good Magiſtrate, and a good Subject. *Which is the dayly affectionate deſire and prayer of*

Right Worſhipful,

Your very humble,
and
truely reſpectful Servant,

Samuel Croſſman.

Briſtol, Feb. 28. 168⅞.

The

5.

TWO SERMONS

Preached in the CATHEDRAL-CHURCH OF

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JANUARY the 30th $16\frac{79}{80}$.

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BEING

Days of HUMILIATION

FOR

The EXECRABLE MURDER

Of our late Soveraign

King Charles I.

By *SAMUEL CROSSMAN*, B.D.

LONDON:

Printed for *Henry Brome*, and to be sold by *Charles Allen* in *Briſtol*. 1681.

The firſt SERMON.

LAMENTATIONS 4. 20.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits; of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

OUR Sorrows ſhould always bear ſome due proportion to the juſt magnitude of their cauſes. In moſt of the troubles incident to humane life, a Sigh may ſuffice; *We ſhould weep as if we wept not*; with a bridle of Reſtraint and Moderation, wiſely laid upon our Affections. But ſome Calamities being of a far deeper nature, every good man may be allowed, in reference to them, to ſay as the Prophet, *Look away from me*, for *I will weep bitterly, becauſe of the ſpoiling of the daughter of my people.* Both Humanity and Piety oblige us to hang up our Harps, and to ſit down as perſons aſtoniſht, whoſe grief is very great. Iſai. 22. 4.

The mourning of this day, 'tis upon divers accounts (as they ſaid of the Patriarck *Jacob*'s Funeral) *a grievous mourning: England*'s Sorrow, and *England*'s Shame.

As to the Sanction of it, 'tis (like that of *Nineve*) by the *decree of the King and his Nobles*; blowing the Trumpet in *Zion*, proclaiming this Faſt, calling theſe ſolemn Aſſemblies, that the Inhabitants of the whole Land might tremble.

As to the grounds of it, 'tis an Humiliation for the

barbarous ſhedding of Royal Blood, the inhumane parricide of the ſacred Father of our Country: An offence ſo hainous in the juſt aggravations of it, that we might ſay as once *Daniel* in another caſe, *Under the whole heavens hath not been done as hath been done here in* England.

We have riſen up, the Feet againſt the Head, the Servants againſt the Lord of the Vineyard; rebelliouſly ſaying as thoſe wretches in the Goſpel, *We will not have this man to reign over us.* We have been open fighters againſt God and his Anointed; too far verifying that ſad ſtory, *Tot de Diis, quot de gentibus triumphi:* So many Battels, ſo many Attempts againſt God himſelf; ſo many Victories, ſo many Triumphs over the Ark and Religion. Lord, we beſeech thee, let us ſee no more of theſe Triumphs, no more of theſe joyleſs Thankſgivings in our Land.

Tertul. Apol.

Salvian.

'Twas then written in Characters of Blood, *Atrocius ſub Sancti nominis profeſſione peccatur:* We call our ſelves Saints, and then take leave to play the Devils. A ſpecious Profeſſion becomes villainouſly uſurped, to patronize the moſt horrid actions.

In this caſe we muſt not think hardly of our Governours, if they deal by us as *Moſes* by the Children of *Iſrael*; when they had in that popular tumultuous fit of impatience made that golden Calf, 'tis ſaid, *He burnt it in the fire, he grownd it to powder, he ſtrew'd it upon the water, and made the Children of* Iſrael *drink of it.* And this he did upon great deliberation, *ut majorem eis peccati nauſeam induceret*, that they might hereby become the more aſham'd and ſick of their ſin.

Exod. 32. 20.

The like penance have our *Moſes's* enjoyn'd us this day. Theſe Anniverſary Humiliations, they do (as it were) lay the Royal Body of our late ſlaughtered Soveraign bleeding afreſh before us, accuſing us as the Betrayers and Murderers of it. We

We read of God, he took a far greater notice of *Abel*'s murder than the Murderer himſelf was willing to do: *The voice of thy brothers blood crieth unto me*; God hears what *Cain* (it ſeems) would not. Guilt is a ſullen froward thing. I am ſorry at the angry Objections of many againſt theſe ſolemn Faſts, as if they were a needleſs Reproach continued upon the Land. I hope for our parts we ſhall rather from year to year (as becoming good Chriſtians, and good Subjects) more ingenuouſly accept this puniſhment of our iniquity, acknowledge our ſin, and renew the firmeſt Reſolutions that we will offend no more. Gen. 4. 10.

This whole Book is ſtil'd, *A book of Lamentations*. Our ancient Poets Tragedies ſeem but Comical Plays, compar'd with the unparallel'd mournfulneſs of this Scene: A weeping *Jeremy*, a perſon ſkilful in Lamentations, is choſen to be the Pen-man to theſe divine μελῳδίαι, theſe pathetick Elegies. He proves the beſt Orator for God, that ſpeaks from the very heart, that draws the life of his Eloquence from his own internal ſenſe of what he delivers unto others.

The Church and State, Prince and Prieſt, Throne and Altar, they are all brought in by the Prophet as cloth'd in mourning. If the *Ark* be taken in one verſe, the ſame ſad ſtory tells us all *Iſrael* is ſmitten in another. We may humourouſly attempt to divide; but in all Hiſtory they live or die together. 1 Sam. 4. 10, 11.

While the Prophet thus weeps over the Calamities of Gods *Zion* and *Jeruſalem*, *Graviter gemitus imo de pectore ducens*, he breaks forth into this of the Text, as a memorial of ſorrow never to be forgotten by him, *The breath of our noſtrils, the anointed of the Lord*, &c.

In the verſe we have to conſider, 1. The perſon ſpoken of, who it is the Prophet here means. 2. The Calami-

lamity into which he fell, *he was taken in their pits.* 3. The honorary Character here given him, *the Anointed of the Lord.* 4. The Jews concern in his weal or woe; *he was the breath of their noſtrils, under whoſe ſhadow they might have liv'd among the heathen.*

I. The perſon ſpoken of, who that ſhould be. I anſwer, Not *Joſiah*, (as ſome have conceiv'd;) he was already gathered to his fathers in peace, honourably interr'd amongſt the royal Sepulchres of his Anceſtors, his eyes clos'd with all due Funeral-rites, ſome time before theſe tragick evils ſo fatally broke forth. Our ſeveral ſeaſons of life and death, when we enter the Stage and when we go off, they are all in Gods hands.

Three Kings had now ſucceſſively reigned after *Joſiah*; *Zedekiah* the third, in whoſe time all theſe amazing miſeries, ſo pathetically here deſcribed, befel *Jeruſalem.*

Whatever perſonal failures might be in *Zedekiah*, *Rex tamen & typus Chriſti*, ſays one, (no great favourer otherwiſe of Monarchy) *Zedekiah* was nevertheleſs a crowned Head, and Type of *Chriſt*; Soveraign of the true Θεοπολις, the City of the great King, the Imperial Princeſs among the Provinces.

Such was the Perſon, no Plebeian; but one of Royal Extraction, of the true Houſe and Linage of *David*; and now raiſed (though in a tempeſtuous conjuncture of Affairs) to ſit on the Throne of his pious Father *Joſiah.*

And has our Prophet ſuch tears of Loyalty wherewith to condole this Princes Fall? Certainly, my Brethren, our eyes muſt not be dry.

1. If *Iſrael's Zedekiah* fell, 'twas not without great perſonal blemiſhes in himſelf. *He did* (ſays the Text) *that which was evil in the ſight of the Lord.* But our late Soveraign, a perſon of that ſtupendious exemplari-

2 King. 24. 19.

neſs,

neſs, ſo amiable in whatever might become him as a *Chriſtian*, in whatever might adorn him as a *Prince*, that his Piety became at laſt his Crime; his Love to Gods Church, the ground of his Hatred with the Rabble. He is ſton'd for his good works: He is invidiouſly aſpers'd as affected to Popery; yet dies in the profeſſed Communion of this Reformed Church: *The Defender of it, a Martyr for it.* He is odiouſly upbraided as deſigning Arbitrary ways of Empire and Tyranny; yet dies, becauſe he could not in conſcience give up thoſe great things of Church and State, Religion and Law, our true *Magna Charta*, the Body of our ancient Engliſh Government, to the tumultuous wills of violent and unreaſonable men.

2. If *Zedekiah* fell, 'twas at *Babylon*, above ſix hundred miles from his own Kingdom. The very place was no leſs than Exile, and the diſtance a moſt certain expoſure to all inevitable dangers. But lo here (though under different circumſtances) a far ſadder ſtory; Our Soveraign, after an Iliad of other preceding indignities, is murdered at his own Royal Gates, in the very face of his Court and Palace. He is firſt barbarouſly driven away by rude Tumults, after that forcibly brought back again by bloody Souldiers; full often (as himſelf ſo lively expreſſeth it) did he change *his Keepers and Priſon, but not his Captive condition:* And at laſt the woful upſhot proves, (as *David* ſaid concerning *Iſhboſheth*) *Wicked men came upon this righteous perſon, and ſlew him even in his own houſe*; the walls and windows being the ſad Spectators both of his Fall and our Treaſon.

3. If *Zedekiah* fell, 'twas by the hands of prophane Pagans, *Nebuchadnezzar*'s unruly Janizaries, not by his own Subjects: *Zedekiah*'s Murderers, their very temper was Cruelty, their nature Rage; verifying the

ſowre

Hab. 1. 6. ſowre character Gods Prophet gives of them, *A bitter and haſty nation.* They breath'd out no better than Blood and Slaughter. In this caſe the utmoſt Inhumanities could be no Surprize; all manner of Miſery, and Death it ſelf, the faireſt Quarter that could be expected; where the Turtle was amongſt ſuch ravening Vultures, and the Lamb in the midſt of ſuch ſavage Lions. But lo here, *horreſco referens*, our Soveraign falls under far other hands.

With civiliz'd Nations, the mildneſs of their Education is accounted ſecurity enough againſt the irruptions of Violence; where Government is receiv'd, the Laws yield Protection; where the ſacred profeſſion of Chriſtian Religion takes place, we are ſtill bound to a far better behaviour of the quieteſt peacefulneſs in our places: But alas, all theſe divine Bands were here contemptuouſly broken aſunder; and then of courſe, upon the violation of them, this execrable and horrible thing became committed in our Land.

'Twas not an Enemy that did it; 'twould then have been more eaſily born: 'Twas the ſervant who had eat of his Maſters bread, that here lift up his heel; 'twas the Subject who had ſolemnly ſworn to bear true Homage and Fealty, that now (*Zimri*-like) conſpir'd and ſlew his Soveraign. Oh what Declarations and Proteſtations (as the language of thoſe times then went) that they would make him a moſt glorious Prince! What ſolemn Appeals to God and the world touching the Loyalty and Integrity of their hearts! Now what danger can poſſibly be ſuſpected, where ſo much kindneſs is pretended? *In ipſo ſceleris molimine Tereus creditur eſſe pius.* No ſuch Friends in words, yet no ſuch Foes in deeds. Oh how wretchedly did we then diſſemble both with God and man! ſtaining as well our holy Profeſſion, as our own Names to all Poſterity. But no

words

words can expreſs theſe Villanies ſo lively as his who ſuffered them: *I die* (ſays his ſacred Majeſty) *a King, by the hands of my own Subjects; a violent, ſudden, and barbarous death; in the ſtrength of my years, in the midſt of my Kingdom; my Friends and loving Subjects being helpleſs Spectators, my Enemies inſolent Revilers, and Triumphers over me.* His comfort was (as himſelf ſo compoſedly relates it) *If he thus died a violent death with his Saviour*, the ſequele would be happily this, *Mortality would be thereby crown'd with Martyrdom.* Εικὼν βασιλ.

4. If *Zedekiah* fell, yet we read not of any indecent meaſures uſed toward him in matters of Religion. When the King of *Aſſyria* had carried away *Iſrael* not long before captive, and had tranſplanted another people into the Holy Land, we finde he gave expreſs order, that a Prieſt from among the Captives ſhould go and dwell at *Bethel* to teach and obſerve the ſtated Rites of Religion formerly uſed amongſt them. 2 King. 17. 27.

But with us the caſe ſtrangely alters: Many can impetuouſly demand liberty of Conſcience for themſelves, as the immediate Redreſs to all our Grievances, the onely Salve to every Sore, a Kindneſs that ſhould be with-held from none: Yet after all theſe oily words to pleaſe the deluded people, we may finde our Soveraign in his Reſtraint entreating the attendance and comfort of his Chaplains, whom for their Function he reverenced, and for their Fidelity (he was pleaſed to ſay) he loved them: But alas, he is churliſhly denied. He often requeſted it (as himſelf tells us) hoping that by the help of their Learning, Piety, and Prayers, he might the better ſuſtain the want of all other Enjoyments. But ſtill he receives no better than harſh Repulſes to his moſt Chriſtian harmleſs Deſires. What was ſo modeſtly ask'd by ſo great a perſon, in ſo diſtreſ- Baker's Chron. 548 Εικὼν βασιλ.

sed a condition, might it seems by no means be heard. God keep all Princes from lying at such Subjects mercies. Nor would they indeed suffer so much as a book of Divine Service to be allowed him for his own private use. The Gates were thrown wide open to take in the Trojan Horse, the utmost licentiousness to all wilde novel Opinions; but no liberty for that Divine Service so advisedly established, so often confirmed by fundamental Laws. Lord! what Monsters are Subjects when once Rebels?

II. Concerning the Calamity into which *Zedekiah* fell, 'tis said, *he was taken in their pits*; as the Bird into the Fowlers Snare, as the chased Deer into the Hunters Toil. The Hunters were the *Babylonians*; the Game they pursued and sought for, was *Zedekiah*. He fell into their hands as into a pit of destruction, from whence he never came forth again. בשחיתותם so the Hebrew. Διαφθορᾶις, so the *Septuagint*; a word which the *Grecians* use in the immediate sence of the Text, Διαφθείρει, τὸν τύραννον, so *Demost.* *Zedekiah* fell into the fatal Slaughter-house, where he was dispoil'd of Life and Crown, inhumanely butcher'd, and made away.

Several Transactions of Remark passed between *Zedekiah* and our Prophet, during the Siege of *Jerusalem* by the *Babylonians* (as we finde *Jer.* 37.) but the sad issue prov'd, *Hostis habet muros*, the rude Enemy at last entred into the Sanctuary; Gods Holy Temple was now defil'd, and *Jerusalem* made an heap of Stones. The Prince himself taken and bound in Chains, carried Prisoner to *Riblah*: where his Children were first slain before his face, then his eyes most barbarously plucked out, and after that his royal person drag'd with all circumstances of scorn as an abject Captive to *Babylon*. So true is that ancient Proverb, The tendereſt Mercies of some men are little better than savage Cruelties.

Oh

Oh what ſore and unexpected meaſures may even Majeſty it ſelf meet with from the hands of cruel and bloodthirſty men! Heaven onely yields what Earth cannot; a perfect Freedom from all Violence. Thrones (the higheſt of Seats) have their dangers. Happy are thoſe Princes, who wrapping up themſelves in Gods Grace and their own Innocency, can ſay (as our late Soveraign) *They are not ſollicitous what wrong they ſuffer from man, while they retain in their own Souls what is right in the ſight of God.*

III. The Honourary Character here given him, 'tis this: *The Anointed of the Lord.* One ſever'd from the reſt of the people, and advanced to Soveraignty; משיח יהוה Χριστὸς Κύριος, *The Lords Meſſiah, the Lord Chriſt.* Such high, ſuch honourable Language does our Prophet think meet to mention his Prince in. 'Tis not the coarſe Northern Salute, *Good morrow King* Jeamy *for all day*; nor is it the Southern Quakeriſm more demurely canted, *Plain Charles Steward.* A good *Nathan*, his geſtures and words ſhall freely declare the profound Reverence his very Heart bears to Majeſty: *And Nathan bowed himſelf before the King with his face to the ground, and ſaid, My Lord, oh King!* Certainly Rudeneſs is not Religion. 1 King. 1. 23, 24.

The ſame God that has anointed his own Son as our Spiritual *Meſſiah* for our eternal Salvation in Heaven, has likewiſe anointed Princes as our Civil *Meſſiahs* for our temporal Preſervation here on Earth.

This divine Unction, 'twas aromatick and fragrant, rich and coſtly, ſignificant and inſtructive; poured forth as a myſterious inauguration, in token of thoſe Princely Endowments, in teſtimony of that tranſcendent Majeſty which God herewith convey'd.

'Twas Armour of proof for Safety, a Robe of Honour for Royalty: And there needed no more to be-

ſpeak the deepeſt Reverence, to attract the higheſt Love, to exact the awfulleſt Reſpects, or to fix the trueſt Allegiance, than this ſingle conſideration, *Gods Anointed.*

'Twas this that ſwayed ſo far with *David* while *Saul* was yet alive: *And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the Lords anointed, and be guiltleſs?* He ſpeaks as in a holy paſſion, as one greatly mov'd at the hainouſneſs of this bold Sollicitation. *Nolo hanc mihi extorqueri obedientiam:* as if *David* had ſaid, No, no; *Abiſhai*, thou ſeemeſt my friend, but art my foe: *Get thee behinde me, Satan*, I will never ſuffer my Loyalty to be thus wreſted out of my hands: This fair advantage before me may ſerve to cleer my Innocence; but it ſhall never tempt me to Rebellion: *Saul* is the Lords Anointed to me, and I muſt be a true Liege-Subject to him.

1 Sam. 26. 9.

'Twas this that aggravated the caſe ſo highly when *Saul* was ſoon after ſlain. *And David ſaid to him* (that is, to the young man, the *Amalekite*) *How waſt thou not afraid to ſtretch forth thine hand to deſtroy the Lords Anointed? Saul* had fairly ſpared the *Amalekites* to his own ruine. That very people whom he had ſo far ſhelter'd, contrary to Gods expreſs command, even they can now afford the perſon that ſhall deſtroy him. Whoſo is wiſe, will conſider it; prudent, and he will lay theſe weighty Memoires of Holy Scripture ſeriouſly to heart.

2 Sam. 1. 14.

The Jewiſh Writers tell us, this young man was the Son of *Doeg*, that cruel wretch who imbrued his hands in the blood of above fourſcore Prieſts, the Miniſters of the Lord that wore a linen Ephod, for no other fault than the innocent diſcharge of their ſacred Function. The very Miniſtry, and the faithful Services of it, are crime enough in ſome mens eyes. *Doeg* himſelf (as divers cir-

circumſtances ſeem to imply) was at this time *Saul*'s Armour-bearer; who ſeeing the iſſues of that fatal battel on Mount *Gilboa*, and foreſeeing how little favour he could expect from *David*, whom he had ſo highly offended; in the depth of deſpair falls upon his own Sword. But before he thus dies with his Maſter, he calls his Son to him; he gives him *Saul*'s Crown and Bracelets, that by theſe Preſents he might make his peace with *David*, when he himſelf was dead and gone.

But now ſee, my Brethren! behold and ſee the wakefulneſs of divine Vengeance; Lo the ſevere hand of a juſt God upon the bloody malicious Family. That terrible Prediction which had hung for ſome time as a drawn-ſword over *Doeg* and his Houſe, was now viſibly fulfill'd: *God ſhall deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.* God had ſpoken it, and God made it good: *And David called one of the young men, and ſaid, Go neer, and fall upon him. And he ſmote him that he died.* Let not man dare to wound, where God anoints. Pſal. 52. 5. 2 Sam. 1. 15.

Tibi ſummum rerum judicium Dii dedere, nobis obſequii gloria relicta eſt, ſaid that Roman Knight, with a rare modeſty, to the Emperour. He that hath given his Anointed Authority over us, the ſame God hath left us the honour of a quiet and peaceable ſubmiſſion unto him. 'Tis our Duty, and 'tis no leſs our Glory. The ſmalleſt Star may ſhine as truly as the Sun. The Subject may as well adorn his Sphere as the Prince: Every one in his proper Orb. May our light, in our ſeveral places, ſo ſhine, that men may ſee our good works, and glorifie our Father which is in Heaven. *Tacitus* Annal. *l.* 6.

This emblematical anointing has been the ancient way of inveſtiture to our *Britiſh* Kings, and is ſtill ſo *Baker's* Chron. 742

con-

continued at their Coronations. They are anointed on the Head, in token of Superiority; upon the Breast, as an obligement to Sanctity; on both the Arms, in signification of Royal Strength and Authority.

Now where God is thus pleas'd (as in *David*'s case) to say, *With my holy oyl have I anointed him*; we can do no less than religiously take up the ensuing words as our proper Respond, *Oh let thy hand establish him, and thine arm strengthen him. Beat down his foes before his face, and let thy faithfulness and mercy be with him for ever.*

Psal. 89. 20, 21, 22.

IV. The fourth and last particular is *Israel*'s concernment in their Princes weal or woe. He was the breath of their Nostrils. *Nobis æquè dilectus ac spiritus vitalis:* As if the Church had said, Our Vital breath is not more dear to us, than the safety of our Soveraign.

Manoch.

We all observe, there is nothing more immediately requisite to this natural life, than our breath. Such is Government to our civil life; such the true weal of our Governours in the esteem of Holy Scripture. The phrase before us, 'tis not a complemental flourish of gay Oratory, no vain *Hyperbole* of Court-flattery. The words, they are the words of Truth and Soberness, the Language of solid Divinity, the express Assertion of Almighty God and his Prophet, that we might receive them with the greater reverence. *The breath of our nostrils*, in whom the whole body of the Kingdom (as it were) lives, and moves, and has its well-being.

One (it may be) in a sullen frowardness murmurs, his Princes manner of life 'tis too splendid, his Crown too imperial, his Throne too radiant, his Court too noble, his Train too numerous, his Revenues too large, and his Guards too awful: Nay, but who art thou, oh man, that thus quarrellest against the breath of thine own

own Noſtrils? When the Hands and Feet in the Fable were ſo mutinous againſt the Stomack, a little time ſufficiently convinced them, the conſpiracy 'twas rather againſt themſelves. To ſuffocate the Breath, is to deſtroy the Body.

When the Queen of *Sheba* had ſeen the unparallel'd Royalties, the Order and Adminiſtration of *Solomon*'s Court, inſtead of carping with ſplenetick Cenſures, ſhe breaks forth into Ejaculations of the higheſt joy and praiſe: *Bleſſed be the Lord thy God which delighted in thee, to ſet thee upon the Throne of Iſrael; becauſe the Lord loved Iſrael for ever.* He that delighted in *Solomon*, did ſtill as truly love *Iſrael*: The raiſing of the one, 'twas no deſpiſing of the other. 1 King. 10. 9.

The condition of the Jews (under our Text) was through their many provocations againſt God, brought now very low: that City which had been ſometime Princeſs amongſt the Provinces, was now tributary. 'Twas however a great comfort to them, under their many other ſorrows, that they had yet a King of their own: his preſence they reckoned as their very life; *Under his ſhadow we ſhall live among the heathen.* They hoped in him to reap the fruits of that comfortable promiſe between Prince and People; *He ſhall be an hiding place from the winde, and a covert from the tempeſt: as rivers of water in a dry place, and as the ſhadow of a great rock in a weary land.* Now his ſingle Death cloth'd the whole Land in Mourning. Iſai. 32. 2.

Thus *David*'s Worthies concluded, if their Prince fell, the *lamp of Iſrael would be forthwith quenched. Sub regno tuo tanquam ſub luce:* as if they ſaid to *David*, While thou art with us 'tis day; if we loſe thee, 'tis likely then to be a dark and diſmal night. *Cajetan.*

From the greatneſs of our concern herein (it may be) it became ſo weighty a *Maxime* in the Law, *Rex* *Crompton.*

non

non potest mori : The King cannot die. In his natural personal capacity, he is mortal; but in his Royal political capacity, he is immortal. That the body of the Kingdom might not perish for want of a never-dying Soul to animate and enliven it, that there might be no *Chasm*, no evil befalling the Kingdom; the Law reckons, that at the very instant of the Soveraigns death, by a kind of State-*Metempsychosis*, the Soveraignty becomes immediately transfus'd to the next Heir of the Crown.

Of all Nations, we in this Island may thankfully say as the Church, *The breath of our nostrils.* We have been here under the government of Kings beyond the utmost Records of all History: So that multitude of days seem to tell us, in point of prudence as well as conscience, we should now *fear God and the King, and not meddle with them that are given to change.*

Of all Nations (in the acknowledgement of foreign Writers) we may modestly boast what none else can, *Britannia omnium provinciarum prima publicitus Christi nomen recepit :* 'Twas *Britain* that yielded the first *Christian King*, by whose piety we also became the first professed Christian people. 'Twas *Britain* that yielded the first *Christian Emperour*, so great a blessing to the whole Church of God.

Sabell. Enn. 7. l. 5.

'Twas still under the same good conduct of Kings, that we were brought to this happy state of Reformation whereat we now stand: And if there be any thing which at this day either dishonours or endangers us, 'tis our want of that due consistence which we owe thereto.

We have been rescued by these *Jerubbaals* from the Usurpations of Popery over our *State*, deposing our Kings, and disposing of their Crowns as the Pope pleas'd; by secret Artifices withdrawing and alienating the

the minds of Subjects from their bounden Allegiance to their Princes; abetting Seditions and Rebellions, as best serv'd his ends: And now shall we tread in the same perverse steps? God forbid. Shall we do the same things which we so justly condemn in others? Shall we traiterously depose or murder Kings? Shall we dare to dispose of their Crowns as every popular Tumult shall happen to incline? far be it from us. What is so bad in a Pope, is scarce much better in the People.

We have been recovered by these *Jerubbaals* from the corruptions of Popery in our *Church*: They have gone (as our Saviour into the Temple) with authority and zeal, casting out the abuses that had crept into Gods house. They have left the state of divine worship so deliberately reformed in our *Liturgie*, that (in the judgment of our greatest sufferers under Queen *Maries* Reign) *no Christian Conscience could be offended at any thing therein contained.* And shall we now turn Gods Grace into Wantonness? Shall we grow weary of our own Mercies, as persons sick of that good Reformation which has received so honourable, so respectful a right hand of Fellowship from the reformed Churches abroad? We may not, we may not; and I hope we shall not. Dr. *Taylors* Acts and Monum.

Are we happily set free from the follies and trifles of former Superstitions, and shall we now instead of them, chuse new Gods, Gods newly sprung up, such as our Fathers, the ancient Church, and Primitive Christians never knew? Such lenities they may indeed please us, but (as our *ignes fatui*) they will most certainly mislead us.

The extreams of the *circumference* may seem strangely opposite one to the other; and yet both equally distant from the *centre* of Truth. 'Tis not much odds

whether it be frenzie on this hand, or on that: *God in his mercy keep us from either.*

To draw toward a close, I see I must at present forbear what I would very willingly have added. Let *Israel*'s Lamentation, become *England*'s Instruction: And the Churches deep Sighs thus mournfully expressed in the Text, may they excite the like pious sense throughout the Assembly.

We must not by any means flatter our selves concerning the black action of this day. 'Tis well known (and I wish it may be as well laid to heart) how great an abhorrence primitive Christians had of such execrable Crimes. *We may easily finde Albinians, or Nigrians, or Cassians, that is, Mutineers and Rebels amongst you Romans*; (says one who lived within less than 200 years of Christ:) *but* (says he) *you shall never finde any of this seditious turbulent humour amongst us Christians.* *Tertull.*

Julian himself (how bitter soever, yet) fairly vindicates the Christians of those times in this point: If any (says he) carry themselves disorderly toward their Soveraign, αὐτίκα μάλα κολάζουσιν that is, *the rest of the Church immediately inflict the most severe punishments upon them.* Rebellion against lawful Authority, violence against the Lords Anointed, this hainous spot 'twas not then the spot of Gods Children.

And is it now ours? Have we, as *Shebah*, lift up our rebellious hands against our *David*? We must then mourn out the *rest of the day*, and set our selves in the greatest seriousness to bring forth fruits meet for all unfeigned Repentance in this sad case the *rest of our life.* 2 Sam. 20. 1.

This 'twas the great confidence of his late *Majesty*, as himself mentions it in his Advice to our present *Soveraign*: You shall receive it in his own Princely words.

None

None (says he) *will be more loyal and faithful to me and you, than those Subjects who being sensible of their Errours and our Injuries, will feel in their own Souls most vehement motives to Repentance, and earnest desires to make some reparations for their former defects.* Εἰκῆ βασιλ.

He has promis'd it; oh let us perform it: And we shall thereby translate our Prophets *mournful lamentations* into *Anthems of praise*; and this Song shall be yet sung in our Land, *The breath of our nostrils, the Anointed of the Lord, sitteth in honour and safety upon his throne, environed with the love and loyalty of his people, under whose shadow we live in peace among the nations.* And let all true Christians and true English-men, say,

AMEN.

The second SERMON.

LAMENTATIONS 4. 20.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits; of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

UPon the like mournful Solemnity the laſt year, we ſat down and wept with this ſad *Elegie*. We found the Scene too truly in *England*, the doleful Tragedy here, and our ſelves the wretched Actors of it. 'Twere but a joyleſs queſtion to aſk, as in the Poet,

Virgil.

----------quæ cauſa indigna ſerenos
Fœdavit vultus, aut cur hæc vulnera cerno?

Oh how comes Majeſty to be thus baſely, thus barbarouſly treated? What mean ſuch Inſtruments of Cruelty about the mourning Scaffold? Such numerous Troops of arm'd Aſſaſſinates ſo furiouſly raging with that curſed cry, *Cruciſie him, cruciſie him:* or in their own Language, *Juſtice, Juſtice*; that is, in plainer terms, *We will have the King's Blood.*

Such were our woful Outrages. And inſtead of excuſive Palliations, we muſt with one common bluſh confeſs, *So it was.*

Our Prophet's *Jeruſalem* bleeds with us in *Britain*. The *Zedekiah* in the Text, proves to be our own *Soveraign*. The Pit wherein he was taken, the traiterous hands

hands of his ungrateful rebellious Subjects. The Honorary Character here given to him, every way as proper in our caſe, *the Anointed*, the eminently *Anointed of the Lord*. And our concernment in his Weal or Woe, as deep as *Iſrael*'s could poſſibly be in *Zedekiah*'s. Our Prince was alſo the very Breath of our Noſtrils; and under his ſhadow, had not we our ſelves laid violent bloudy hands upon him, we might have liv'd with much comfort, with much happineſs and honour amongſt the Nations. You have already received ſome abrupt account of theſe ſeveral particulars: the ſadneſs of the matter invites not to any freſh inſiſtance upon them.

'Tis the Glory of God, that he is able to bring good out of evil. 'Twill be at preſent our work from the remains of this Text, as far as we can, humbly to imitate God in ſo divine an Art, and to make tryal what good improvement we can likewiſe draw from ſo horrid, ſo great an evil; and that ſhall be twofold.

1. To make our penitential Lamentation together, for what was this day done.

2. To adjure one another to the utmoſt Allegiance, Loyalty, and Duty, as our preventives from relapſing into the like Villanies any more. All curious diſcourſes may now be very well ſpar'd; the plaineſt matter (if truely pertinent) will be to this ſad occaſion moſt proper.

The firſt and faireſt expreſſion of our Piety, in reference to ſo unparallel'd a Murder, were plainly this: To bear a due ſenſe of it, and to melt into a truly penitential ſorrow for it. If *David*'s heart ſo deeply ſmote him becauſe he had cut off the ſkirt of *Saul*'s Garment, how ſeverely then ought our hearts to ſmite us, who have cut off not the Garment but the perſon; our Soveraign himſelf from the land of the living?

But

But ſins (eſpecially of this nature) are ſooner committed, than repented of. *Peccare non pudet----de ligaturâ vulneris erubeſcit.* Where we could well enough brook the ſin, we can by no means bear the ſhame. And 'tis one very hard abodement upon *England* at this day, that we are ſo loth ingenuouſly to acknowledge our iniquity in this particular.

St. *Aug.*

I ſhall therefore, that I may the better promote that great humiliation which the day ſo earneſtly calls for, lay before you theſe few aggravating conſiderations.

1. The violence this day committed; 'twas a moſt high affront to that Signature of Sacredneſs, wherewith God hath inveſted the perſons of Princes. He hath ſaid (and certainly he hath not ſaid it in vain) *Ye are Gods:* A kind of terreſtrial Angels; Heavens *Viceroys*, ſitting (as was ſaid of *Solomon*) *upon the throne of the Lord.* 'Twas *Solomon's* Throne, and yet *God's:* 'Twas *God's* Throne, and yet *Solomon's.* 'Twas *God's* in way of donation, *Solomon's* in way of poſſeſſion. And this in a true propriety of ſpeech, *Sic omnes throni Principum Dei throni dici poſſunt.* Neither was this *Solomon's* ſingle prerogative. The Thrones of all other Kings, the Thrones of our Kings, they are no leſs than the Thrones of God; that we might always look with the more aweful reverence upon them.

Pſal. 82. 6.

1 Chron. 29. 23.

Lavator. *in locum.*

The *Jews* tell us, that man in his primitive condition had a bright mark ſet upon him, which they called פחד *Pavor*, at the ſight whereof all inferiour Creatures ſtood in awe, and became ſubject to him: And this upon mans Apoſtacy, they ſay, became in a great meaſure loſt. We may ſafely ſay this orient Signature 'tis fairly viſible upon the perſons of Princes, that their Subjects might fear and tremble before them. Oh let not us by our Rebellions attempt to deface it.

'Tis of ſome moment this way, what we finde reported

ported concerning our own *Realm*. If a *Villain* purſued by his *mean Lord*, could but come and proſtrate himſelf *ad ſacra veſtigia*, that is, at the Kings *ſacred feet*, he was then eſteem'd as one ſafe at Sanctuary, his Purſuer might now trouble him no further. *Plowden.*

And is the *royal preſence* ſuch an unqueſtionable *Aſylum* to others? Oh then let Reaſon and Modeſty judge how Sacred muſt the *royal perſon* it ſelf be to the Conſciences of all good men.

From the deep ſenſe of this Sacredneſs it is, that the Addreſſes of religious perſons to Majeſty, are uſually tender'd in Holy Scripture with the utmoſt lowlineſs; *As an Angel of God, ſo is my Lord the King.* The Princes Sphere, 'tis an Angelical Sphere; and in our acceſs to ſuch, we ſtand before thoſe who are already εἰσαγγέλοι, as the Angels of God. 2 Sam. 14. 17.

Holy men of old were far from contriving the baſe Artifices how to expoſe Majeſty as cheap in the eyes of the People. They thought *not fit to ſay to a King, Thou art wicked*; *or to Princes, Ye are ungodly:* Their Language and Carriage ſavor'd of a far better Spirit. Whether their Affairs went ſmooth or rough, they were ſtill at this good frame, *My Lord the King is as an Angel of God.* Job 34. 18. 2 Sam. 19. 29.

Theſe impreſſions were then indelible when temptations were moſt buſie with *David*, and all outward circumſtances concurrent to have made him (if poſſible) a bad Kings-man; yet then, even then, he retains his Loyalty and Veneration for his Prince as high as ever. *God forbid that I ſhould ſtretch forth mine hand againſt the Lords Anointed.* 1 Sam. 26. 11.

This Sacredneſs of the Soveraigns perſon was held inviolable in the *Jewiſh Church*, where their expreſs Doctrine was, that *no creature may judge the King, this judgement 'tis left to the holy and bleſſed God alone.*

Thus

Thus hath God ſet bounds (as at Mount *Sinai*) that the people might not rudely break through, or ruſh with inſolencies upon thoſe whoſe perſons he hath made ſacred.

2. The violence this day committed, 'twas a moſt unnatural breach of that neer connexion wherein God hath knit Prince and People together. The welfare of the one, 'tis the welfare of the other; the diſtreſs of either, the danger of both. This 'tis the plain language of the Text: He that runs may read it. *Zedekiah*'s Calamity 'tis all *Iſrael*'s Lamentation. Any evil befalling him, 'tis moſt deeply laid to heart by them.

We have in the Prophet *Ezechiel* an ænigmatical paſſage of this nature: *Fire is gone out of a rod of her branches, which hath devour'd her fruit, ſo that ſhe hath no ſtrong rod to be a ſcepter to rule: this is a lamentation, and ſhall be for a lamentation.* Ezek. 19. 14.

The Prophets phraſe 'tis metaphorical. *Zedekiah* and his Sons were now miſerably deſtroy'd and ſlain; the other Branches of the Royal Family inhumanely cut off. The firſt part of this diſmal Tragedy 'twas acted by *Nebuchadnezzar*, at *Riblah* and *Babylon*: The ſecond part wherein fire is ſaid to have gone out of a rod of her Branches, and to have devour'd her fruit, ſo that ſhe had no ſtrong rod to be a Scepter to rule; this may (poſſibly) relate to *Iſhmael*, mentioned in the 41 of *Jeremy*, who being of the Seed-royal, might be not improperly called one of the Rods of thoſe Branches. Sure we are, fire came out from him, and devoured *Gedaliah* and 70 other eminent perſons, as that Chapter ſadly atteſts; ſo that there ſeem'd now no ſtrong Rod left to be a Scepter to rule.

Hereupon the Prophet ſo pathetically cries out, *This is a Lamentation, and for a Lamentation.* Εἰς παραβολὴν ἔσται ſo the 70; it is, and it ſhall be a proverbial mourning,

a

a precedent, a leading case to future Ages. *Ad sros usque nepotes:* as if the Prophet had said, While time lives, this sorrow will scarce die. 'Tis not, The King is taken away, the Government broken up, and what care we? no, no, the Church resents it with a far deeper sympathy: the Funeral may be his, but the Mourning must be ours; both ours, and our Childrens after us. We must go down sorrowing to the Grave. *The joy of our heart is ceased, the crown is fallen from our head.* May this Piety in Subjects toward their Soveraign live for ever.

'Tis thus in the *natural body*: He that wounds the Head, endangers the whole man. 'Tis thus in the *civil body*: The smiting of the Shepherd, 'tis the scattering of the whole Flock. We have the brighter side of this Truth fairly exemplified in *Solomon*'s case; where his Greatness and his Peoples Happiness, his Grandeur and their Welfare, went hand in hand kissing and congratulating each other. *Solomon* he *reigns over Israel*; *and they brought presents and served Solomon all the days of his life.* 1 King. 4. Vers. 1, 21.

Nor was *Israel* at all eclipsed by it. *And Judah and Israel dwelt safely, every man under his Vine, and under his Fig-tree, from Dan to Beersheba, all the days of Solomon.* Here needs be no envying: The Princes Felicities, they are as *Aaron*'s rich Ointment, which presently ran down to the skirts of his Garments; (where the Head is thus honour'd, the whole Body shares, and of course rejoyces with it. Vers. 25.

The sadder, the darker side of the Cloud, we see that too fully verified in the unhappy *interregnums* under the Judges. *In those days there was no King in Israel: but every man did that which was right in his own eyes.* Right in their own eyes it might be, but wrong enough in the eyes of God and all good men. Gross Idolatry Judg. 17 6.

in Religion, the moſt odious Savageneſs in Converſation, as the Sequele atteſts. Such are the barbarous products of looſe times.

Hitherto the Princes Soveraignty and the Subjects Safety, his Auguſtneſs & their happineſs (as thoſe wings of the *Cherubims* over the mercy-ſeat) they meet and embrace each other. What God has thus exemplarily put together, 'tis pity that man ſhould attempt or dare to put aſunder.

The relative Titles which our ancient Laws with ſo much ſageneſs uſe, may further confirm us in this point. *Pater patriæ*, *Medicus*, *Maritus regni*: The Soveraign is the common Father of the Country: He the Phyſician, we the weak Patients; he the Huſband, the Kingdom his Spouſe, betroth'd to him with a ſolemn *Coronation-Ring*. His abſence makes us a Family of deſolate Orphans, an Hoſpital of languiſhing Patients, and the whole Kingdom a ſolitary helpleſs Widow expos'd to endleſs Oppreſſions. Such a Prince did we loſe, and ſuch were the Calamities that enſued upon it.

'Tis true, all ſpecious perſwaſions were us'd to raiſe that wretched War againſt the King; nothing but golden Declarations ſet forth to reform Church and State, to remove evil Counſellors, to redreſs Grievances, and to ſecure Liberty and Property to the People. *Da juſtum ſanctumque videri.* So fair the pretence (it ſeems) muſt needs be. But alas, this Angel of Light ſoon vaniſhed as a perſonated appearance, and the iſſue prov'd ſuch, as we have but ſmall joy to relate. A wilde Scepticiſm in Religion, an utter Subverſion of Government, ſuch exceſſive Taxes and Impoſitions, ſuch fifth and twentieth parts, ſuch Sequeſtrations and Decimations, ſuch Views and Reviews, ſuch plundring of Loyal Subjects and illegal ſales of their Eſtates, ſuch vaſt expence of Bloud and Treaſure, as *England* till then had not known.

Theſe

Theſe ſore preſſures by degrees fill'd the whole Land with ſighings, *Utinam viveret: Oh that the King were alive and upon his Throne again; for then was it better with us than it is now.* Our ſin became our puniſhment: In the day that we rebelled againſt our Soveraign, in that day we laid violent hands upon our own Happineſs.

3. The violence this day committed, 'twas a moſt open Violation of all Laws both Divine and Humane; whatever may be the ſinews of boiſterous War, we are ſure good Laws are the ſinews of all civil Society and Peace; where they fall, we alſo fall with them: *Plebs ſine lege ruit.*

That God who hath created man a reaſonable creature, hath thereby ſhewed his intentions to govern us by ſuch moral Ductures, his holy Commands and Laws: but theſe we wretchedly caſt behind our backs.

As our ſoveraign *Legiſlator*, he hath ſet over us ἐξουσίας ὑπερεχούσας, *Supreme Powers.* The perſons commiſſionated, are honourably ſtil'd the *Miniſters of God*; and the Commiſſion intruſted in their hands, no leſs than the *Ordinance of God*, thus iſſued forth *for our good.* And all this, while Princes were then open *Pagans*; with this ſevere caution added to the convert Chriſtians of thoſe times, That reſiſting this power, 'twould be a confronting the Eutaxie, the Oeconomie, and good Order of Heaven; a ſupplanting the true *jus divinum*, a deſpiſing not the *Delegate*, but the *Original*; not man, but God. Lord! how apocryphal were theſe great Doctrines of the Goſpel eſteemed in our late Rebellion! Or rather, what unchriſtian Chriſtians were we then grown! Rom. 13. 1, 2, 4.

Solomon tells us, *Where the word of a King is, there is power*; that is, Authority and Majeſty; *and who may ſay unto him, What doſt thou?* 'Tis not for every Eccl. 8. 4.

clownish Peasant, 'tis not for every pragmatical Mechanick, rudely to censure his Princes actions. *Non potest ad rationes vocari.* He is a Person too high to be cited before their Tribunal.

Grotius.

Thus our English Laws in all humble reverence of the Divine, tread plainly in the very same steps. *Omnis sub Rege, & ipse sub nullo nisi tantum Deo:* We are Subjects to the King, he a Subject to none but God. If we do ill, the King is a Revenger to execute wrath upon us; If he does ill, *Reges in ipsos imperium est Jovis*, God himself will take cognizance of that matter in a Superiour Court. *Satisque ad pœnam, quod Deum habet ultorem.* This is the check in his case; God stands ready both to inspect and punish his faults.

Bracton.

Idem.

But that we might not encroach upon Gods Prerogative, we have Angels set (as it were) with flaming Swords before us. *Touch not mine Anointed, curse not the King, no not in thy thought.* In the neareſt Harmony wherewith our own Laws have most religiously determined, The very thoughts of evil against the King, though never spoken, they are treason; and could they be proved, they would be death.

Psal. 105. 15. Eccl. 10. 20.

Hence it is that so strict care is taken for the Person, the Life, the Crown and Dignity of the *Soveraign* in the Oath of Allegiance, which by Act of Parliament is to be administred to all sorts of persons, that the Oath of God might make us the better Subjects to our King.

The same pious sence our Parliaments have as loyally from time to time expressed to our Kings: *The Crown of* England *hath been so free at all times, that it hath been in no Earthly subjection, but immediately subject to God.* So one Parliament at another time, *The King hath no Peers in his Land, and cannot be judged.* And in King *James*'s time the Parliament having agnized upon the knees of their hearts, their constant Faith, Loyalty,

16 R. 2. d. 5.

Loyalty, and Obedience to the King and his Royal Progeny, they proceed in all lowlineſs to this further Addreſs: *We recognize, as we are bound by the Law of God and man, that the Realm of* England, *and the Imperial Crown thereof, doth belong to You by inherent Birthright.* Which they beſeech the King to accept *as the firſt-Fruits of their Loyalty and Faith to his Majeſty and his Poſterity for ever.* 1 *Jac.* c. 1.

And well had it been for us, had we kept theſe ſacred Memorials, this ſenſe of our bounden Duty, truly engraven upon our hearts: The *Soveraign* had not then been ſo heavy a *Sufferer*; the *Subject* had not then been ſo hainous a *Criminal*: but both eminently happy in Gods bleſſing.

The Counſel was certainly good, and well worthy his Robe, who then gave it, *Hold to the Laws, and the great Body recovers; forſake them, and it will certainly periſh.* Judge *Jenkins.*

Men and Brethren, we have thus far made our Preparations for ſome penitential Sorrow. We have now to ſit down together, as *Job*'s three Friends, every one with our Mantle rent, and Duſt upon our heads, making our confeſſion, as *Joſeph*'s Brethren, *Verily we are guilty concerning our Soveraign's blood.*

Methinks we may ſee him religiouſly preparing himſelf the better to receive this bitter Cup, ſolemnly taking that divine Cordial, our Spiritual *Viaticum*, the bleſſed Sacrament, in commemoration of our Saviour's death. Then embracing his Children (ſuch as might come to him) with the tendereſt affections of a moſt loving Father; and yet that Princely ſpirit of ſtrength which ſo highly became a Royal Martyr, leaving his laſt Bleſſing and Counſel with them, *Fear God, love one another; forgive my Enemies, I my ſelf have done it; but truſt them not, for I have found them moſt falſe to me.* D. of *Gloc.* and Lady *Elizabeth.* *Baker's* Chron. 580

Me-

Methinks we may ſee the butcherly Irons and Ropes faſten'd to the Block and Scaffold, to have forc'd and bound down Majeſty with the utmoſt barbarouſneſs, in caſe (which they feared) he ſhould have reſiſted; who came, alas, as a Lamb to all this ſlaughter, in the glories of his Saviour's patience, no way diſcompos'd at the Vizar and diſguiſe of the Executioner, who ſought in the depth of his conſciouſneſs to conceal himſelf and his infamous perſon (if it could be) from the knowledge of God and man. But lo our Soveraign's ſerenity and condition! every place 'tis to him a Theatre for the exerciſe of his Piety and Vertue. In the very Agonies of Death, he cloſes as one already in Heaven. He endured the Croſs, he deſpiſed the Shame, and through the joy that was ſet before him, leaves theſe holy dying words behinde him (as the Garments that fell from *Elijah*) in his very departing from us: *I have a good Cauſe and a gracious God on my ſide. I go from a corruptible to an incorruptible Crown, where no diſturbances can come.*

Baker's Chron. 581

Methinks we may, without a *Proſopopeia*, hear the deep Groanings of the whole Land; without any *Hypotypoſis*, we may behold a numerous train of Mourners from all parts attending that Funeral, which might then have no ſolemnity allowed to it.

Methinks we may ſee the *Royal Family*, though ſcatter'd through violence, yet upon this ſad occaſion, preſent as cloſe Mourners, with that amazing Scripture dropping from their pale lips, *As a man falleth before the wicked, ſo fell our Father this day.*

Methinks we may ſee the Church, as *Jeruſalem*, with Tears upon her cheeks, bitterly crying out, that our *David* who had ſet his affection ſo piouſly upon the Houſe of God; another *Conſtantine*, a truly nurſing Father, *who was never ſenſible of any loſs to himſelf,*

Fuller's Church-Hiſtory.

if

if thereby gain might redound to God; as our Hiſtorians ſo juſtly acknowledge of him. Methinks we cannot but ſee the Church lamenting that this Royal Patron of Religion and Learning was thus barbarouſly taken from us.

Methinks we may ſee the whole People trembling as at that great Mourning of *Hadadrimmon* in the Valley of *Megiddon*, when *Joſiah*, the deſire of their eyes, the joy of their hearts, was now no longer with them.

This was that diſtreſſed day wherein the beauty of *Iſrael* was ſlain amongſt us. Ye Daughters of *England*, weep over your murdered *Soveraign*, who clothed you in Scarlet, and put upon you Ornaments of Gold; who crowned the Land with ſuch Riches and Plenty. Oh tell it not in *Gath*, oh publiſh it not in the ſtreets of *Aſcalon*, that other Countries (if poſſible) might neither hear nor know *what Chriſtians, what Proteſtants this day ſo prodigiouſly did before all* Iſrael, *and before the Sun.*

And that the meaſures of Inhumanity might be full and running over, when it came to our *Soveraign*'s Interment, though divers noble Lords entreated the rights of Chriſtian burial for their Royal Maſter, and the then Lord Biſhop of *London* ſtood ready with tears to have officiated that laſt ſervice to the remains of Mortality now to be depoſited in the joyful hopes of a bleſſed Reſurrection; yet neither were able to prevail: ſo that ſilence and ſorrow were the onely circumſtance of remark, the ſad ceremonies of State to ſo great a Funeral. But we muſt draw the Curtain (as in *Agamemnon*'s caſe) ---*Tanto par nulla figura dolori.* *Fuller's Church-Hiſtory.*

We muſt greatly bluſh, as perſons who ſtand aſhamed, yea even confounded, that ever ſo odious an evil was wrought amongſt us. Were the ſeveral ſad circumſtances of it gathered together, & laid in order before our eyes, we

we might say as once the Tribes of *Israel* in another case, *There hath no such deed been done, nor seen, from the day that* England *became a Christian people to this day.* Consider of it, become truly humble under it, and lastly watch with all unfeigned sollicitude against whatever might endanger our relapsing into it.

Which leads to the second particular mentioned at first. There are divers things of unhappy tendency this way. Give me leave to enter some needful *Caveats* against them, and then I close.

1. The first shall be against erratick disloyal opinions. The Head usually betrays the Heart, and debauches the Life. On the one hand, when Papists shall grow leven'd with Jesuitical insinuations, that 'tis a meritorious work to dispatch an excommunicated Prince, and that the Assassinate shall forthwith become a Saint; when Popes shall proudly tread upon the necks of Kings, and take upon them to absolve Subjects from their due Allegiance; when they shall exalt themselves above all that is called God, setting the Crozier above the Scepter: then 'ware Kings and Kingdoms, danger is not far off.

And on the other hand, when a Fanatical Vertigo shall creep into the heads of others, that the Saints must by all means govern the world, which Saints are they; the next work is commonly this, Let us kill the Heir, that the inheritance may be ours.

The late Rebellions in *Scotland*, scarce yet quietly allayed, are too ready an instance of this nature. What influence the extravagant Opinions of some of their former great Kirk-men might give to such bad practices, I shall not here determine. Their Positions have been such as these: *Kings and Governours have their Authority from the People, and upon occasion the People may take it away again.* So one of them, *He that by Excom-*

communication is caſt into Hell, is not worthy to enjoy any life upon Earth. So another. And when a Party of this humour had taken a very odde way to make the King their own, by a forcible detaining his perſon at *Ruthuen*, 1582. that they might thereby bring him to their own wills, though the action were Treaſon by the Law of Nature and Nations, adjudged by the Eſtates of *Scotland* as *Crimen læſæ Majeſtatis*, and the inſolence ſo deeply reſented by the King himſelf, that he cried out he was a Captive, and deſired all his good Subjects to procure his liberty; yet the Kirk-Aſſembly ſtands up to juſtifie it, and ordains all to be excommunicated, and ſubject to further civil puniſhment, that agreed not with them herein. *Spotſwood* Hiſtory. K. *James.*

There is a full, though joyleſs truth in the common Obſervation: *Superſtition* (whether Popiſh or Fanatick) *where-ever it takes place, introduceth a new* Primum Mobile, *which commits a Rape upon the Spheres of the civil World, and puts all into utter Confuſion:*

Thus delirous did we alſo grow in *England*; ſo far tranſported with theſe religious Frenzies, that after many leſſer Skirmiſhes againſt the innocent Rites of the Church, men drew up at laſt into open Battalia againſt the State. The Walls became ſcal'd & taken; any Houſe of Lords was voted uſeleſs; a ſingle Perſon (that is, the *King*) was voted needleſs; and the life of our Soveraign traiterouſly taken away by an infamous Conſpiracy of men, pretendedly ſtil'd an High Court of Juſtice. Such was the Series; *Wild Opinions led the Van, and open Rebellion brought up the Reer.*

It may and muſt be a juſt Argument with us and our Poſterity after us, to be ſober-minded. There is a chaſtneſs, and there is a wantonneſs of ſpirit in things pertaining to Religion. The ſober Chriſtian chaſtly conſiſts with the plain Soul-ſaving Truths of God. The

wanton Profeſſor is fond of every ſtrange face he ſees. As *Sampſon* in his wandring Amours, none of the Daughters of *Iſrael* could pleaſe him; he muſt needs have a *Dalilah* from among the uncircumcis'd *Philiſtims:* by which means both he and all *Iſrael* fell with him.

The caſe 'tis too applicable to our ſelves. The venerable Orders of a reformed Church, the mildeſt Laws of a well-conſtituted Kingdom, cannot (it ſeems) pleaſe many mens minds; they muſt needs have ſome other *Dalilahs* of their own: God forgive it. And I beſeech you, my Brethren, hold faſt a form of ſound words, and labour to ſteer your whole Converſation by the Spirit of a ſound mind.

2. A ſecond Caveat I muſt as heartily enter, is againſt excentricalneſs of Carriage. We are almoſt as many Rulers as ruled: Rather Privy Counſellors, and chief Miniſters of State, than ordinary Subjects: Great Agitators, exerciſing our ſelves in matters too high for us. This apparently endangers the whole.

The Locuſts mentioned in the Prophet, break not their Ranks, they thruſt not one another, they march every one in his Path; but we, like ſome bad Huſbands at home, ſpend moſt of our time abroad: mightily taken up about the Duties of others, but ſupinely negligent in our own.

Theſe St. *Peter* couples with very coarſe company:
1 Pet 4.15. *Let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſie-body in other mens matters.* The Apoſtle ſhakes them all together in the ſame bag: murderers, thieves, buſie-bodies, and evil doers; as ſeveral ſorts of jayl birds, all of them felons and criminals againſt the divine Law.

I ſhall not compare theſe ſins one with the other, to extenuate here, or to aggravate there. The whole Aſ-

ſembly

ſembly will rather ſay, God of his mercy keep every honeſt man from falling into any of them.

'Twere certainly both modeſty and prudence, for every man to waſh his hands from that pragmaticalneſs with which this Age is ſo much defiled.

Unleſs ſome evil Spirit troubles and haunts us, which God forbid, otherwiſe what hinders, but that we might (according to that Apoſtolical Counſel) *ſtudy to be quiet, and to do our own buſineſs?* taking that good advice, of learning every man his own Leſſon:

quem te Deus eſſe Perſius.
Juſſit, & humanæ quâ parte locatus es in re.

When the eye, the hand, and the foot keep ſteady to their own proper offices, then is the whole body moſt happy and like it ſelf.

3. The next thing we have as much cauſe to take notice of, is the inſtilling of ſtrange falſe ſuggeſtions into the minds of others. Such impreſſions are eaſily made. In all Hiſtory the people greedily receives them, but ſcarce ever parts with them.

The evil Spies were very induſtrious this way: They buz'd ſuch formidable ſtories up and down, that *Iſrael* concluded themſelves quite undone; *And all the Congregation lifted up their voice, and cryed; and the people wept that night.* Numb. 14. 1.

But pray was there any real cauſe for all theſe panick frights and fears? Surely no. *Joſhua* tells them more comfortably, *The Lord is with us.* Verſ. 9.

And *Caleb*, to whom God himſelf gave this high teſtimony, that *he had followed God fully*, 'tis ſaid of him, that *he ſtilled the people.* Numb. 13. 30.

He did a far better office in Gods account that quieted, than they who thus troubled the peoples minds. If evil ſurmiſings be a fruit of the fleſh, we may juſtly ſuſpect amuſing inſinu-

ations are the curſed root from whence they grow.

Abſalom had perfectly learned this knack of popular wheedling: *And Abſalom ſaid, See, thy matters are good and right, but there is no man deputed of the King to hear thee.* Things (it ſeems) went very bad, and were likely to grow dayly worſe: But is there no remedy in ſuch a dangerous conjuncture of affairs? If *Abſalom* would but pleaſe to ſpeak out, it may be he knows of ſome expedient that would relieve us; yes he does. And rather than we ſhall want it, he will be ſo kind as to expound his myſtical Riddle, and tell us what it is. *And Abſalom ſaid, Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come to me, and I would do him juſtice.*

2 Sam. 15. 3.

Verſ. 4.

A brave contrivance, well worth his good wiſhes to the peoples welfare! They muſt be courted (it ſeems) into their own ruine. Lord! what a religious cheat is here, to ſteal away the hearts of the People from their lawful Prince! Yet thus the Scene was laid, and thus a moſt unnatural Rebellion was ſoon after rais'd; only a juſt God brought it ſeverely home upon the heads of the Rebels, the firſt raiſers of it.

David (it ſeems) neglects them, *Abſalom* is the onely man that takes care for them; 'tis but riſing up briſkly for *Abſalom*, and all is well. Here's the poyſon'd Arrow that flieth by day, here's the devouring Peſtilence that walketh in the darkneſs. God preſerve us from it.

Men and Brethren, let us not deceive our ſelves. Falſe ſuggeſtions of this nature, they are as *Brutus* dagger at *Cæſar*'s heart; a ſecret ſtabbing of any Government. But we are perſwaded better things of *England*, and ſuch as may become that gratitude which we all owe to God and our Soveraign, for that Peace and Plenty, that Liberty and Property, thoſe many com-

forts

forts both for Soul and Body, which we ſo freely enjoy under his Government.

4. A fourth thing, as natural for us to take heed of as any of the former, is, a froward murmuring againſt thoſe whom God hath ſet over us. This was the great ſin of *Iſrael* in the Wilderneſs: *And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron.* How hard is it to pleaſe ſome people! Exod. 16. 2.

God had brought *Iſrael* ſafely out of their Houſe of Bondage with an out-ſtretched arm; they were now travelling to the Land of Promiſe, feaſted day by day with Angels Food, ſupplied from the Rock with ſtreams of Living Water, which followed the Camp where-ever they went; directed by a Pillar of Light through their whole Journey; their Cloths ſtill freſh (without any waxing old for forty years together) upon their backs; yet they murmur. *So querulous a creature is man.*

They murmured againſt *Moſes*. Never had man deſerved more highly of any people, than *Moſes* of them. He had waved all the Honours of the Court and Crown of *Egypt* for their ſakes; he had choſen to ſuffer the ſharpeſt afflictions with them; he had manag'd their affairs with that happy conduct, that they were now brought fairly from the reach and power of their Oppreſſors; yet they murmur againſt him with that rage and bitterneſs, that he mournfully complains to God, He was even weary of his life, and knew not how to bear the burden of this wayward People. It becomes us to be truly faithful to the welfare of others; but let no man ever expect that good ſervices ſhould be always duely reſented by thoſe for whom they are done.

They murmur againſt *Moſes* and *Aaron*, againſt Church

Church and State, highly diſcontented at the poſture
Verſ. 8. of things in both. But ſays *Moſes*, *What are we? your murmurings are not againſt us, but againſt the Lord.* Take heed, in Gods name take heed; murmurings againſt *Moſes* and *Aaron*, murmurings againſt Church and State, may be murmurings againſt God himſelf.

He that has ſaid thou ſhalt not revile the Ruler of thy People, it may be will not take it well at our hands if we ſhall dare to deſpiſe Dominions, and ſpeak evil of Dignities; as if depretiating of Majeſty were grown ſome eſſential branch of the Subjects Liberty.

'Twas, no doubt, upon weighty grounds, that the Parliament expreſſed their ſenſe with ſo much freedom and plainneſs to our preſent *Soveraign* in this matter:
Cavol. 2. cap. 1. Procm. *The growth and increaſe of our late Troubles and Diſorders, did in a very great meaſure proceed from a multitude of ſeditious Sermons, Pamphlets, and Speeches, dayly preached, printed, and publiſhed, with a tranſcendent boldneſs, defaming the perſon and government of his Majeſty.* Theſe (we ſee) went before, and all know what followed ſoon after: Upon *Cadmus* ſowing theſe Serpents teeth, whole Troops of armed men forthwith grew up.

We find *Corah* a very buſie ſeditious Stickler this way: And becauſe he ſaw he could effect but little alone, he draws in 250 Princes of the Aſſembly, Leading-men with the people, into his Party; and now both he and they thunder to purpoſe, Majeſty becomes
Numb. 16. 3. confronted to his very face. *And they gathered themſelves together againſt Moſes and Aaron, and ſaid, You take too much upon you, ſeeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up your ſelves above the congregation of the Lord?*

You King *Moſes*, and you Prieſt *Aaron*, you take too

too much upon you. They charge them as plain Invaders of the Peoples Rights, as perſons that went about in an arbitrary tyrannical way to ſet up themſelves far above what they ought.

But there was a ſtill and ſecret Snake hid in the graſs, ſcarce yet diſcovered. *Hæc Cores videri volens reipublicæ curam habere: hoc interim reverâ agens, ut concitato populo honorem invaderet.* His words were ſofter than Oyl, yet were they drawn Swords; ſmooth Pretentions of a Publick Good, but the devilliſh deſigne at the bottom (ſays *Joſephus*) 'twas this, how he might attack the Government, and uſurp it himſelf. *Joſ. ant. l. 4. c.*

God ſaw it, and God puniſht it. *The ground clave aſunder that was under them. The earth opened her mouth and ſwallowed them up, and all that appertained to Corah, and all their goods. And they went down alive into the pit, and the earth cloſed upon them. And all Iſrael that were round about them fled at the cry of them.* Thus ended that wretched Mutiny; They periſht (ſays St. *Jude*) in the gainſaying of *Corah*. Numb. 16. 31, &c.

Men and Brethren, there is no adminiſtration of Government upon the face of the Eaarth, without many defects. From the Cottage to the Throne, we are all but men: 'Tis the peculiar glory of Heaven, that that place, and that alone, is free from all imperfections. However, the Mercies we enjoy under our Government, they are many, even to the envy of other Nations. And oh that we did but underſtand our own Happineſs! it might fairly ſilence our Murmurings, and fill our lips with *David's* praiſes, *The lines are fallen to us in pleaſant places.*

5. The laſt Caveat I ſhall need to adde, is this: Let us take heed that we with-hold not the due Supports of Government. A churliſh *Egyptian* may poſſibly

ſibly demand the full tale of Brick, and yet afford no Straw; but the true Chriſtian, the loyal Subject, cheerfully *renders tribute to whom tribute is due, cuſtom to whom cuſtom:* and ingenuouſly conſiders, That Government is ſcarce likely to protect us, that is not duely ſupported by us.

'Twere but a low-priz'd kindneſs, demurely to ſay, *Be thou warmed, be thou clothed.* For our parts, we wiſh very well to the Government: But if after all theſe fair words, *we give not thoſe things that are needful*, God may juſtly aſk us, as in that Scripture, *What* Jam. 2. 16. *doth this profit?* All wiſe and good men know, *Im-* Cicero. *perium ſine vectigalibus retineri nullo modo poteſt:* If Government be eſſential for us, theſe Supports are as truly eſſential to that.

We read of *Saul*, when he was anointed and inaugurated into his Kingdom, ſome ſtill deſpiſed him, and brought him no preſents; But ſays the Holy Ghoſt, 1 Sam. 10. 27. They were *the children of Belial. Saul* indeed wiſely overlook'd it, but they nevertheleſs offended very highly in it; *They brought him no preſents, but he held his peace.* In raiſing the Tabernacle, in ſupplying the Crown, divine Wiſdom thought not the Free-will-offerings of the people any diſparagement to either. Nor did God check or obliquely frown upon, but expreſs a very kind acceptance of both. *Moſes* with much honour records the one; *And the children of Iſrael* Exod. 35. 29. *brought a willing offering to the Lord.* And the Author of the books of *Samuel* makes as reſpectful men- 2 Sam. 19. 32. tion of the other; *Now Barzillai* (that worthy Patriot in his Country) *provided the King of ſuſtenance while he lay at Mahanaim.* And I hope in things of this nature, God of his mercies will ever give a moſt endeared mutual good underſtanding between Prince and People amongſt us.

I

I muſt conclude. This day was *our royal Orpheus* and his *Harp*, King and Kingdom, barbarouſly torn in pieces by furious *Bacchides*: A Theam beyond all expreſſion bad. We read of *Cato*, *Hunc civitas diu ignoravit, nec intellexit niſi cum perdidit.* The preſent Age underſtood not his worth: He was better priz'd, more feelingly lamented, when loſt and gone. The like Reflections muſt we make upon this horrid action: We have rebelliouſly cut off a Prince of moſt incomparable Pieties and Vertues; invidiouſly traduc'd in life, but ſhining (as *Cæſar's* Star) with greater brightneſs after his death. *Sen.* Epiſt.

The Devil of Rebellion hath been at length driven out of the Land. He ſeemeth for preſent to walk up and down in dry places. God forbid that evil Spirit ſhould ever return and find our hearts (as that houſe) garniſht and ready again to receive him.

'Twere but a ſpecious kind of Hypocriſie, to diſclaim the execrable Enormities of the late times in words, and yet to abet Diſloyalty afreſh in our deeds; like thoſe Jews that built fair Sepulchres for the former Prophets, but ſtill went on to ſtone thoſe that were for preſent amongſt them.

There is one, and but one way before us, in any meaſure to waſh out ſo foul a ſtain, and that muſt be ſincerely and practically this: For the wretched Indignities thus offered to ſuch a Father, to take all faithful care that we repay a double Loyalty, the utmoſt Allegiance and Duty to the Son.

Which God through his Grace enable us all to do.

AMEN.

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Being moſt { againſt *POPERY*, and *PRESBYTERY*, Viz.

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FINIS.